

Correspondence

On Foreign Duty

EDITOR: Besides keeping me informed, AMERICA occasionally serves as a morale-builder in my three-year tour of duty here as a Smith-Mundt teacher. It may interest you to know that in the past two years I have forwarded a yearly booklist to the Department of State and in each case earned the commendation of my superiors for the quality of material selected for my students. I made the choice, almost exclusively, on the basis of book reviews in your journal.

PAUL P. CHASSE

Phnom-Penh, Cambodia

Found: Prom Prayer

EDITOR: I no longer *believe* that AMERICA has an alert readership; I know it from experience.

A recent *On All Horizons* (AM. 5/9) featured a nine-line note concerning a Prom Prayer composed by teen-age members of CONTACT, a high school Catholic Action movement in Minneapolis. In less than one week we received requests for this prayer via telegrams, phone calls and special delivery letters from 38 cities in 26 States.

(REV.) JOSEPH L. BAGLIO

Catholic Youth Center
Minneapolis 4, Minn.

College Tribute

EDITOR: I wish to join in the chorus of praise of fifty successful years. Surely our homes and our schools would be poorer without AMERICA's true and fearless voice bringing us a reliable commentary on various aspects of the world picture.

SISTER MARY HILARY
President

Sacred Heart College
Wichita, Kan.

Truth in Art

EDITOR: As the mother of four grade-school children and one pre-schooler, I am increasingly aware of the difficulties the average child faces in breaking out of the narrow mold of public prejudice, particularly regarding race. One of the subtler forms of brainwashing he must withstand lies in the illustrations used in textbooks.

In the series I have in mind, many groups of children appear. This attractive art work is designed, I presume, to build up an

ideal in the child's mind: to be nicely dressed, to be active in a group, to be cheerful—and to be white.

I consider this dangerous enough for my own children, who *are* white, because I would like them to develop a healthy disregard for color. But what of those little ones in our schools who can be neatly dressed, active and even cheerful—but who can never be white?

HOPE BROPHY

Grosse Pte., Mich.

Counting Scholars

EDITOR: Fr. Edward F. Kenrick's article "Scholarly Publication" (AM. 5/9) suggests that since only one Catholic university is on a list of 51 institutions contributing ten or more articles to *PMLA*, there clearly are not enough Catholic scholars. Does Catholic scholarship mean scholarly articles emanating from Catholic institutions of higher learning or does it mean

scholarship by Catholics no matter where they happen to teach?

I am teaching in a secular university and I do not consider myself any less a Catholic for that. It seems to me that my own forthcoming *PMLA* article, and the *PMLA* articles of several of my Catholic colleagues at Indiana University—some of them graduates of Catholic colleges—are as valid evidence of Catholic scholarship as articles published by Catholics who happen to be teaching in Catholic universities.

A questionnaire distributed through churches serving secular universities might reveal that there is much more Catholic scholarship than Fr. Kenrick suspects.

JOHN N. PAPPAS

Indiana University
Bloomington, Ind.

Over One World


EDITOR: Three cheers for Sen. Hubert H. Humphrey's "Food for Peace Act" (AM. 5/2, p. 264)! No individual nation can be called successful until every citizen of the world is properly clothed and fed.

SUZANNE M. KEMNITZ

Edgewood College
Madison, Wis.

August-September scramble for textbooks. Why not order now—immediate shipment, but delayed billing?

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Current Comment

Atrocities in the East

Religious persecution behind the Bamboo Curtain goes on unabated. In an appearance before the House Un-American Activities Committee, five Asian clergymen of as many Protestant sects have accused the Governments of Communist China and North Korea of terrorism and mass murder of Christians. Their testimony, given in secret last March, was made public by the committee on May 31. It adds an impressive chapter to the wealth of information on persecution in Red China already available from Catholic sources.

Since the Chinese Communist takeover, the clergymen reported, the Reds have confiscated some \$20 million worth of Church property. Those churches that remain open have been left untouched for the benefit of the unsuspecting tourist. About 140,000 Christians have been killed. Another 5 million have escaped death by fleeing to Hong Kong, Macao and Taiwan.

Those who remain behind are subjected to a daily fare of brainwashing. Its object—to force the people into a denial of the living God. Christ is pictured as a “common carpenter” who was crucified because he wanted to lead a “counterrevolution.” Christianity is “an imperialist instrument” fashioned to “sell the Chinese people into slavery.”

In our concern for the plight of the millions of Catholics behind the Bamboo Curtain, let us not be unmindful of their fellow Christians. Apparently no God-fearing man is safe in either Red China or North Korea.

Olympic Politics

For years the International Olympic Committee has insisted that the Olympic ideal transcends politics. The famous games, however, can no longer claim any such disinterestedness. On May 28 the committee announced that it had expelled Nationalist China from membership, thus opening the door for the return of Communist China.

The I.O.C. was ready with a reason for its summary action—the old tired

argument that the athletes from Nationalist China “no longer represent sports in the entire country of China.” But the real reason seems to be that the committee has yielded to the rawest political blackmail.

In 1956 at Melbourne the “sportsmen” from Peiping picked up their marbles and headed for home in protest over Chinese Nationalist participation in the games. Again early this year Red China walked out of the committee because Free China continued to be recognized. On June 3 Avery Brundage, American president of the I.O.C., rejected charges that politics influenced the committee’s decision. There is no denying, however, that with the expulsion of the Chinese Nationalists the Reds have at last had their way..

Boost for the Farmer

On May 18 food and agriculture experts, speaking to the UN Economic Commission for Latin America at its meeting in Panama, had some sharp words for Latin America’s neglect of the farmer. North American and European countries devote from 5 to 15 per cent of their budgets to agricultural improvement plans; Latin American nations give only 1 to 3 per cent. That tightfisted way of coping with farm problems, they said, explains why so many farmers can’t make a living on their land.

The April issue of the *Revista Javeriana*, published in Bogotá, tells what churchmen in Colombia are doing about this problem. A hundred priests, all members of social action groups or pastors in rural areas, met at Sutatenza last Feb. 19-22 to study the farmer’s needs. First of all, they concluded, the Government should build more roads, so that farmers can move their crops. It should enact laws to protect the sharecropper and provide easy credit for the little fellow. In some cases and in some regions the Government should redistribute usable lands that have long gone uncultivated.

However, private enterprise has its job to do, too. “Colombia must use the

initiative of local community leaders. . . . The natural leader, by his prestige and influence, is usually the pastor. . . . His part in such projects is to orient and to advise.”

In the plains outside Bogotá, Padre Francisco Medina Reyna, 36 years old, is already setting an example for his fellow priests. A month after his arrival in Gachancipa, a small hamlet of peasant homes, he built a model farmhouse of adobe for only \$400—and obtained credit from the Colombian Agricultural Bank for those of his flock who wanted to build others like it. By mid-March of this year he had a model farm going, and was inviting his parishioners to inspect the new methods and machinery used there. This is the sort of grass-roots leadership that a zealous, interested priest can give his people.

The World’s Homeless

In the decade and a half since World War II some 40 million people have become refugees. Of these 18.5 million still lack permanent homes. They languish in refugee camps scattered throughout Europe, the Middle East and Asia. As wards of society they present a challenge to the conscience of humanity.

Beginning July 1 the United States and 30 other nations will attempt to meet that challenge by joining in a UN-sponsored World Refugee Year. Its purpose, President Eisenhower noted on May 21, is “to focus the concern and the ingenuity—and the generosity—of the world on the continuing problem of refugees.” Mr. Eisenhower was speaking to a group of 160 meeting in Washington to discuss the U. S. contribution toward the solution of this pathetic problem.

The Washington meeting was not at a loss for resolutions. The delegates urged 1) continued support for existing programs at a cost of \$40 million a year; 2) an additional \$4 million for the immediate needs of the refugees; 3) an allocation of \$10 to \$20 million worth more of surplus food products for refugees.

But these are at best stopgap measures designed to make life a little more livable for the world’s 18.5 million homeless. More to the point is the resolution sponsored by Msgr. Edward E. Swanstrom, executive director of Cath-

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olic Relief Services, and passed unanimously by the conference. Msgr. Swannstrom urged more money to help resettle the refugees and congressional legislation to relax U. S. immigration restrictions. Emigration is the only practical long-range solution for these unfortunates. Moreover, it is fully within our traditions to offer a haven to as many as possible.

Vienna Youth Festival

We have already noted (AM. 4/4) that this year, for the first time, the World Youth Festival will be held outside the Iron Curtain. Vienna is the city chosen to erase the bar sinister from the scutcheon of this Kremlin-born propaganda front.

Now we learn of a second gambit to entrap the young people who flock to Vienna from July 26 to Aug. 4. Planners of the festival are advertising "meetings of religious youth" as the fourth item on a 16-point agenda. This thin wash of piety is meant to dilute the deep red tinge of the Big Red Bandwagon and give it a soft tone of respectability.

Uncle Sam is resigned to the fact that many of his nephews and nieces will come running to Vienna this summer. He discourages them from participating officially as members of national or even campus organizations. He is not averse to their attendance in a private capacity, if they know how to distinguish the velvety voice of Jacob and the hairy hand of Esau. Young Americans should avoid Vienna unless they are "prepped" on the barrage of questions that may be flung at them by the youth of other lands. Those who want to do some pre-festival "boning up" are invited to contact the Independent Service for Information, 324 College House Offices, Harvard Sq., Cambridge, Mass.

Awakening in Iraq?

There is one reason why a big question mark hangs over Iraq. Premier Abdul Karim Kassim has been willing to accept Communist support in his conflict with the Arab nationalists who oppose his regime. As many a statesman has learned in the past, the policy of accepting Communist cooperation is a dangerous one and can be fatal. Such a fatality almost occurred in Iraq. For, as soon as the Iraqi Communist party

began to enjoy its new freedom, it demanded a role in the Government. The Reds had their eye on one or all of four new Cabinet posts soon to be created by Premier Kassim.

Now there are signs of a tardy awakening in Baghdad. In April Premier Kassim said that there was no place at this time for partisan political activity in Iraq. On May 14 he repeated his demand that political parties take a back seat in the interests of national unity. Then on May 20 the National Democrats agreed to give up political activity under the aegis of their party and bluntly challenged the Iraqi Communist party to do the same.

Many Iraqis have apparently been duped by the enthusiastic support the Communists have accorded their national hero, Premier Kassim. How will the Reds now react to the Premier's strictures on partisan political activity? Events will show them up in their true light, and the Iraqi people will then be in a position to judge more accurately the party's sincerity. Premier Kassim may be shrewder than most observers have thought.

Eggs for a Song

For New York housewives shopping within tight food budgets, every day last week was bargain day. For poultry farmers, it was black disaster. The best white eggs sold for 49 cents a dozen; mediums for 41 cents. Broilers were a steal at 1940 prices. Across the river in New Jersey, where farmers were getting 30 cents a dozen wholesale for eggs that cost them 35 to 39 cents to produce, farm foreclosures hit a record high.

"Since I was stupid enough to get into this business," one farmer was quoted as saying, "I don't expect sympathy." But this rugged individualist wasn't talking for a majority of his fellows. In Washington, Secretary of Agriculture Benson was under heavy farmer and congressional pressure to rush to the rescue with subsidies and price controls; and to nudge him to action the House subcommittee on poultry scheduled hearings for June 17-18. Secretary Benson, whose department has been buying 500,000 pounds of dried eggs a week since early April, was disinclined, however, to undertake a more ambitious program. After all, he has spent

the last six years lecturing farmers on the evils of Government controls and the blessings of a free market.

As the egg and poultry business goes through the wringer, one might profitably reflect on the hard lot of farmers in a capitalistic society. When the market for steel softened last year, the industry tailored operations to demand. It laid men off, held prices firm and ended up with a profit. But poultry farmers can't lay off hens or order them to stop producing, and so output soars and the bottom falls out of egg prices. That in an eggshell is the case for Government-sponsored production controls and price supports.

A Century of Oil

A century ago this coming Aug. 27, "Colonel" Edwin L. Drake struck oil in Pennsylvania. The flow from his 69½-foot well came to 20 barrels a day. Today about 20 major companies and several thousand small "independents" produce within the continental limits of the United States more than 7 million barrels a day. They also produce, sometimes in the same process, 11.5 trillion cubic feet of natural gas a year. All told, the petroleum industry now furnishes almost three-quarters of the nation's energy requirements. (In 1930 it accounted for only 18 per cent.)

And that is only part of the fabulous story. In 1916 a man named Carlton Ellis found out how to make isopropyl (rubbing) alcohol from petroleum. He also discovered that isopropyl could be converted into acetone—large amounts of which are used in producing explosives—and with that discovery began the golden story of the petrochemical industry. Today the miracle business of producing chemicals from oil and natural gas is the fastest growing industry in the land. Its products are so valuable that some students of the industry weep over what they regard as the waste of using natural gas for fuel.

Almost from the beginning the petroleum industry has been as prolific in problems as in profits. With these problems statesmen and diplomats, as well as financiers, have been much concerned. As the power struggle now underway in the Middle East suggests, the second century of the oil industry may be even more fateful for the world than the first has been.

School Bus Rides in Maine

THE CITY of Augusta, Me., had in 1956 a total of 920 pupils in its parochial schools; 308 of these pupils resided a mile or more from their respective schools. Should these 308 students obtain the school-bus transportation available to public school children living one mile or more from their school? To find an answer, the city officials on December 10, 1956 conducted a plebiscite on the question: "Shall the city of Augusta appropriate funds for transportation of parochial school students?" The people said Yes, 3,915 to 2,470.

Pursuant to this directive, the City Council of Augusta on June 17, 1957 enacted an ordinance authorizing transportation for private school students on terms comparable to that supplied to public school pupils. Because of a serious doubt concerning the authority of a city to appropriate funds for this purpose in the absence of State enabling legislation, the Augusta City Council appropriated a token sum of \$250 from the contingent fund. A law suit ensued. Maine's Supreme Court decided the case May 25, 1959.

Twelve taxpayer-plaintiffs, joined by a Congregational minister of Augusta, sought to enjoin the ordinance of June 17, 1957 on the grounds that 1) it is beyond the delegated power of the Augusta City Council, and 2) it violates the Constitutions of Maine and of the United States.

The Maine Supreme Court unanimously agreed that neither the Maine nor the U. S. Constitution forbids free bus transportation to children attending private schools. But the Court, in a 4-2 split, held that State legislation would be required before city officials could appropriate funds for transportation for private school children. The Court affirmed that "we are satisfied that a properly worded enabling act . . . would meet constitutional requirements."

The decision turned on nothing sectarian, but rather on the technical point of whether Maine's educational statutes reserved to the State the power to authorize cities and towns to provide transportation to both public and private schools. A majority of four, in an opinion written by Justice Walter M. Tapley, gave persuasive reasons for its position that "the Legislature . . . intended that no municipality should regulate by ordinance or order any subjects which would affect or influence general education unless permitted to do so by an express delegation of power."

After the decision of May 25, the Most Rev. Daniel J. Feeney, Catholic Bishop of the Diocese of Portland (which embraces all of Maine), made his first and only statement on the case with an

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expression of hope that the required legislation would be enacted. Since the constitutional question has been removed from the controversy, the Maine Legislature, which twice before defeated bus-ride legislation, must now decide on a basic public policy issue—the status of private school pupils in matters of public welfare legislation.

If Maine enacts legislation authorizing private school buses, it will become the 20th State (including Alaska) to allow, by Constitution or by statute, transportation to non-public school students.

One of the issues in the forthcoming Maine debate will almost certainly be the apparent contradiction in the language of the 1947 *Everson* majority opinion. There the U. S. Supreme Court decided that New Jersey could constitutionally spend tax money for the transportation of children to private, church-related schools. The *Everson* decision was based both on the "child benefit theory" and on the First Amendment. The Court stated that "the [First Amendment] commands that New Jersey cannot hamper its citizens in the free exercise of their own religion," and that therefore ". . . it cannot exclude individual Catholics . . . or the members of any other faith, because of their faith or lack of it, from receiving the benefits of public welfare legislation."

Justice Black, however, though deciding with the majority, stated: "[We] do not mean to intimate that a State could not provide transportation only to children attending public schools. . . ." This statement seems to mean that no State has the duty to supply bus transportation to non-public school children.

Although the U. S. Supreme Court found the New Jersey practice an aid to children and not to the school, other courts have found bus rides to be aid to the school. The Supreme Court of the State of Washington held in 1949 that transportation for private school children is an unconstitutional benefit to the school. In the proposed Maine legislation, therefore, it is important that the law be clearly intended to provide, in the words of *Everson*, "a general program to help parents get their children, regardless of their religion, safely and expeditiously to and from accredited schools." The dissent of Justice Francis W. Sullivan gives additional reasons why the safety of children in Maine presents special problems: "Our winters are long and cold. Daylight hours are then at a minimum. Sidewalks are often nonexistent or impassable for snow and ice."

It is to be hoped that legislation protecting private school children from obvious weather and traffic hazards will be enacted in Maine without delay—and without further sectarian controversy.

ROBERT F. DRINAN

Washington Front

More Humidity Than Heat

THIS SESSION of Congress has not been so far an especially inspiring one. It opened with thunder on the left, but the only person to be struck by lightning, so to speak, was Republican Leader Joseph W. Martin of Massachusetts. He was ousted in favor of Charles W. Halleck of Indiana, who is not much more liberal than Mr. Martin, but considerably less tolerant of Democrats. The gentle rebellion of the Senate Republicans, led by sturdy, kindly George D. Aiken of Vermont, came to naught. Insurgent House Democrats had to be content with the word of Speaker Sam Rayburn that he would not let the Rules Committee sit on progressive measures as it had done so often in the past. Both Speaker Rayburn and Majority Leader Lyndon B. Johnson, when the dust had settled, were firmly in charge. It has been their contention that the way to make a record for 1960 is not with the broad strokes favored by the liberals but with delicate needlework on important legislation. A case in point was the housing bill which was recently resoundingly passed by the House. It contained measures the Administration wanted. Therefore, the President could not veto it with a full heart, if at all. And at the same time it embodied provisions dear to liberal hearts. It remains to be seen if the President's almost obsessive concern with holding down Federal spending will operate here.

What little excitement there has been has come, not

from issues, but from personalities and politics. The misadventure of Clare Boothe Luce was, it appeared, an isolated instance, and not the signal for equally searching scrutiny of the credentials of all non-career diplomatic appointments. Ogden Reid, former president of the New York *Herald-Tribune*, named as Ambassador to Israel, got by the Senate Foreign Relations Committee with a pat on the head from Mrs. Luce's *bête noire*, Sen. Wayne Morse of Oregon. Several other Senators concurred in marveling at Mr. Reid's youth—he is 33.

The labor bill, which must come before the House before adjournment, is so barnacled over with politics that it is impossible to believe that its merits will be seriously, i.e., non-hypocritically, discussed. Things have reached the point where James R. Hoffa and George Meany, who agree on nothing else, are united in their opposition to its modest safeguards against union roguery. People who merely wish to vote it down for the purpose of keeping the name of Presidential front-runner Sen. John F. Kennedy off a major piece of legislation have thus acquired a fresh batch of excuses. Those who have previously said the bill does not go far enough can look for support from those who can now say that the bill is anti-labor. The passage of the measure through the Senate has already caused extreme embarrassment to another Presidential hopeful, Sen. Hubert H. Humphrey of Minnesota, who was campaigning in the West when a key vote was taken.

In other words, the prospects for lively and intelligent debate that will clarify the issues for the legislators as well as the general public are not—as the dog days settle on Washington—very bright. MARY MCGRORY

On All Horizons

YCW MEET. The Young Christian Workers enjoy unique international recognition. The U. S. section of the movement will hold its annual convention at St. Joseph's College, Rensselaer, Ind., Aug. 8-14. For program details write YCW headquarters, 1700 W. Jackson Blvd., Chicago 12, Ill.

► **DISCUSSION.** Over 300 elementary, high school and university teachers met in the three-day workshop sponsored by the School of Education of De la Salle College, Manila, P. I., culminating in a Solemn Mass on the Feast of St. John Baptist de la Salle, May 15.

► **FOR A BETTER CITY.** The Chicago Archdiocesan Conservation Coun-

cil, established May 15 to study and plan programs for the restoration of neighborhood and community life, is believed to be the first such permanent body in the United States. Msgr. John J. Egan is the council's director.

► **BEHIND THE CURTAIN.** The first issue of an eight-page mimeographed monthly newsletter in English, *Chronicle of the Persecuted Church*, has just been published by the Catholic Youth League of the Archbishopric of Munich-Freising ("Chronicle," Karmeliterstr. 2/V, Munich 2, Germany. \$1 annually).

► **MASS MEDIA.** Bishop Sheen will speak on "Making Religious Broadcasting Religious" at the 11th annual meet-

ing of the Catholic Broadcasters Assn. The CBA meets this year at the Pick-Fort Shelby Hotel in Detroit, June 17-19. The association is composed of diocesan radio-TV directors, and lay men and women engaged in educational, religious and commercial broadcasting.

► **LAY MISSIONERS.** The International Catholic Auxiliaries, a group of young women dedicated for life to the lay apostolate, have sent more than 200 of their members to service in the foreign missions as teachers, doctors, nurses, social workers, etc. At the ICA training center (1734 Asbury, Evanston, Ill.) there are now 17 trainees.

► **STILL NEWSWORTHY.** Representatives of ten Alabama colleges, including 20 foreign students, met in a Human Relations Conference at St. Bernard College on March 6. E.K.C.

Editorials

New Approach to Foreign Aid

NEITHER Senators Mike Mansfield (D., Mont.), J. W. Fulbright (D., Ark.) nor Mike Monroney (D., Okla.) should be classified as opponents of the concept of aid to underdeveloped nations. Yet each in his own way has expressed dissatisfaction with the manner in which our global aid program has been administered. All three would like a new approach to this much controverted arm of U. S. foreign policy.

On May 15 Senator Mansfield leveled his sights at that category of foreign aid known as defense support. He announced that he would move to eliminate this type of aid from the program within three years. This would mean a sharp curtailment in economic-aid grants to nations which have been willing to enter into anti-Communist military alignment with the United States. Such aid has been justified on the ground that it is needed by underdeveloped countries to support an armaments burden imposed by the acceptance of U. S. military aid. It is, as a March, 1959 Government handbook on the Mutual Security Program explains, aid demanded by the "need to secure a military contribution" on the part of nations which are willing to stand up and be counted in the Cold War.

Senator Fulbright is disturbed over the political debate which accompanies each yearly Administration request for economic-aid funds. He feels that this endangers the entire program. He has therefore argued for the expansion of the U. S. Development Loan Fund to enable the Government to lend \$1.5 billion per year for the next five years. As it is, the Government has no long-term lending authority. Each year it must beg appropriations for the next twelve months. This inevitably leads to cuts in the amount requested and makes for uncertainty in the long-range planning of the Development Loan Fund.

Arguing in similar vein, Senator Monroney has advo-

cated the creation of an International Development Association to be affiliated with the International Bank for Reconstruction and Development. The IDA would be empowered to make "soft" loans to underdeveloped countries, i.e., loans on easy terms and repayable, at least in part, in the currency of the borrowing nation. The United States would be expected to contribute one-third of a \$1-billion international fund.

These proposals are aimed at two glaring defects in our economic-aid program. One, the lack of long-range planning, can and should be met by some such imaginative plan as that proposed by Senator Fulbright. The other, the unfortunate interlocking of so much of our economic aid with military security, can be met only by rethinking the purpose of foreign aid.

This year the Administration is seeking \$835 million for so-called defense support. This means that, independently of outright military assistance, almost 50 per cent of the program is considered a mere prop for U. S. military security. To a people accustomed to consider security only in terms of the military, it is becoming increasingly difficult to sell this type of economic aid. Moreover, such aid makes for hostility among the recipient nations, whose people are understandably suspicious of our motives.

Foreign aid would fare better both at home and abroad if only it were presented more idealistically. The program needs less stress on self-interest and more emphasis on our moral responsibility toward the poorer nations. Unless a better case is made for economic aid on its own merits, it will fail to gain the widespread support of the American people. As a first step in that direction, we suggest that economic assistance be divorced from the Mutual Security Program and that henceforth it be enacted as separate legislation on a long-term continuing basis.

Legal Umbrella for Farm Workers

A SURVEY of migrant workers in Oregon last summer, reported in a U. S. Labor Department leaflet, *Child Workers in Agriculture*, disclosed conditions that ought to shock the nation's conscience. Of the roughly 800 children under 12 who accompanied their parents to the Beaver State, 27 per cent worked for wages. Forty per cent of the children 14 and 15 years old also worked. Family earnings for the week the survey was made averaged \$80.36. Of this sum the earnings of the wife and children were \$48, or more than half the family's earnings.

Despite all that has been written in recent years

about the plight of migrant workers, relatively little has been done to improve their lot. However sound the reasons may once have been for excluding farm laborers from the various Federal laws protecting the rights of workers, these reasons have long since lost their cogency. Whenever any group in this most affluent of countries has an average annual wage of \$892; whenever its housing is in too many cases more fitting for beasts than for human beings; whenever its children are deprived of ordinary educational opportunities, then the Federal Government, supreme guardian of the general welfare, has a duty to act.

Such was the conclusion of the hearings conducted in Washington last February by the National Advisory Committee on Farm Labor. The committee—of which Archbishop Robert E. Lucey of San Antonio and Msgr. George G. Higgins, director of the Social Action Department, NCWC, are members—recently published a 14-point program for farm labor based on the Washington hearings. It called for an end to the discrimination which bars farm workers from the protections given other workers by the Wage and Hour Act, the Taft-Hartley Act and the Social Security Act. It recommended that the facilities of the Federal-State Employment Systems be made available only to farmers who meet minimum standards of housing, wages and working conditions. It advocated Federal aid to States willing to improve housing, health and educational services for migrants and their children. It also called for the establishment in the Labor Department of a Bureau of Migratory Labor, which could concentrate on the problems of these "sub-proletarian" people.

It is, of course, unrealistic to expect the present Congress—in which the coalition of Southern Demo-

crats and Old Guard Republicans which has dominated every Congress for the past two decades retains a great deal of its power—to enact even a significant part of this program. There is certainly no possibility that the God-given right of farm workers to organize for the purpose of collective bargaining will be given legal support. (And so big corporation farmers will continue, with no perceptible twinge of conscience, to obstruct in every way possible all efforts to organize their defenseless employees.) But the Congress could, at least, set a minimum wage that all large-scale farm operators had to pay. Actually there are bills pending in both Houses (S. 1085; H.R. 4947-4948) that would accomplish this beneficent purpose. If the Administration and the Democratic leadership in Congress combine to support these bills—or satisfactory substitutes for them—they can be passed. The bills won't be passed, though, unless the general public becomes interested and shouts for justice for the farm workers. Without vocal support of this kind, the voice of the farm workers won't be heard in Washington. It speaks, alas, only in humble whispers.

Thought for a June Graduate

CAPPED and gowned, warm and probably a mite nervous, many youthful Americans these June days are marching to commencements to be exhorted, inspired and challenged by eminent speakers and brainy classmates. As the young men and women of the class of 1959 bid farewell to high school or college days, many of them can look back upon 12 or 16 years of schooling within Catholic institutions. While they gratefully reflect on the sacrifices of parents and friends that made this possible, we hope some of their musings turn to the future education of their own children. If their eyes do turn to the future, they will find several clouds in the sky.

If a Catholic education is to be made available for the children of the coming generation, today's graduates will have to make even more heroic sacrifices to pay for it than did their parents. The mothers and fathers of the youngsters who will start to school in the next few years will have to take the lead in broadening and deepening the pattern of support for Catholic education. Let us see why.

The rising costs of construction and teachers' salaries have steadily pushed skyward the nation's total school bill. The public school bill for 1958-59 was an estimated \$14.4 billion—an increase of nearly ten per cent over the preceding year. Officials of the National Education Association predict the figure will be \$20 billion in 1965 and \$30 billion by 1975. Catholic citizens and taxpayers will of course have to carry a full share of this load.

The cost of Catholic education has also been steadily rising, due in large measure to the greater proportion of salaried lay teachers going each year into the parochial schools. (Between 1946 and 1959 the number of lay teachers in Catholic elementary and secondary

schools went from 6,520 to 31,106.) In the last 20 years the Catholic school population has jumped from 2.5 millions to 5.2 millions, and the number of Catholic schools has doubled. Moreover, since the end of World War II an estimated \$2 billion has been put into the construction of Catholic schools.

Yet today only about 55 per cent of the Catholic elementary-school population and less than 25 per cent of the Catholic high-school age-bracket can be accommodated in existing Catholic institutions. This means that next fall hundreds of thousands of Catholic youngsters will be turned away from parochial schools because there will be no place for them, and prospects for the years immediately following are no brighter.

In the foreseeable future our Catholic parochial and diocesan school systems will not be able to take a larger proportion of students unless new sources of revenue are found. Present financial support, largely limited to the contributed services of the religious and priest faculties and the tuition payments of parents of children actually in school, is inadequate to provide for desperately needed expansion. To build and operate new schools every member of a parish will have to assume a share of responsibility. Well-to-do parishes will have to pool resources with poorer neighbors. Dioceses will have to work closely together.

The alternative is not pleasant to contemplate, least of all for those parents who, themselves Catholic school graduates, will not be able to provide such an education for their children. The Catholic school systems of today are a monument to the faith and sacrifice of earlier (and less wealthy) generations. The faith, determination and sacrifice of the present generation—including our graduates of 1959—must assure the same blessing for more of the Catholic youngsters of tomorrow.

Who Cares About Civil Defense?

Norma Krause Herzfeld

LATE one afternoon last fall Washington air-raid sirens went off accidentally. In that prime target city most workers and the people going about town ignored the warning. But an estimated 20,000 Government workers took shelter in their buildings or were evacuated into the surrounding streets. The warning was not a take-shelter signal, however, but a signal that the city be immediately evacuated. Those who did take action took the wrong action.

Nothing could better illustrate the state of the nation's civil defenses—unless it be the recent example of civil defense planning in Montgomery County, a Maryland suburb adjacent to Washington.

A committee, including men who know a good deal about thermonuclear war and who also happen to live in Montgomery County, drew up a report recommending that the county abandon its evacuation plans in favor of a shelter program. The U. S. civil defense director said the report was "a remarkably sound example of civil defense planning" which "should have an influence far beyond Montgomery County limits." But the Maryland State civil defense director condemned the report, declaring that official Federal and State policies call for evacuation of the population in event of attack. If the county followed the recommendations to promote a shelter program, he threatened to cut off Federal civil defense funds, which are channeled through him.

WHAT JOHN DOE THINKS

This confusion surrounding civil defense was vividly documented in a survey made by the John Hopkins University last August in the Washington metropolitan area, which is made up of the District of Columbia and adjacent suburbs in Maryland and Virginia.

Thirty per cent of the people interviewed thought there was a fair-to-certain chance of a world war in two years or less. Eighty-one per cent thought there was a fair-to-good chance of Washington being atom-bombed in any war. If they were at home when the attack occurred, 36 per cent felt they would have a poor chance of survival, another 26 per cent thought they would have no chance at all.

Of 72 per cent who had heard of protective measures

that could be taken to help survive such an attack, 17 per cent said they had already taken some protective measures. Eleven per cent said they had stocked food; three per cent said they had a first-aid kit; two per cent said they had fixed a shelter area.

Asked if they would "buy a book costing \$2 which would contain information about probable kinds of enemy attack on Washington, our defenses against attack and things your community and you yourself can do to increase your chances of survival," 50 per cent said they would not. Asked if they wanted a small home warning device which would advise them of an enemy attack, 35 per cent said no. Would they pay \$5 for this home warning device? Fifty per cent said no.

Told that if an atomic attack took place it would be important for them to know how much radiation they were being exposed to, 73 per cent said they would not be willing to pay \$35 for a radiation-measuring device. Asked if they would be willing to build an underground shelter at a cost of about \$100, 59 per cent of those who own their own homes said they would not. Would they pay someone else \$200 to build this same shelter for them? Seventy-five per cent would not.

On the other hand, when asked whether or not they would be willing to pay an increase of from \$10 to \$90 in their Federal taxes for several years in order to finance a vast Federal underground shelter program, each shelter holding up to several thousand people for several weeks, 69 per cent said they would be.

Would they take a 10-hour basic civil defense course? Only 54 per cent said they would. Yet 65 per cent approved of a plan *requiring* every man and woman to spend an average of one hour a week in civil defense work.

Sixty-six per cent said they would like to know more about civil defense and atomic warfare. Specifically, 51 per cent wanted general information, three per cent wanted to know about shelters, three per cent about fallout. Seventy-eight per cent said they had not heard or read anything about what civil defense officials were doing or planning in their areas.

Two conclusions can be reached from this survey: 1) the general public is more interested in the Government doing something than in any do-it-yourself schemes; and 2) a majority of people are not going to be caught personally wasting their money on survival, whether it be \$2 or \$200.

It is not only difficult for Americans to realize the

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meaning of U. S. vulnerability to attack by plane and missile, but a lack of leadership, concern and candor on the part of Federal officials has led to confusion and apathy on the part of State and local civil defense officials and in turn to a monumental apathy on the part of the general public. Civil defense organization has been left primarily to local and State leadership, with a rather minor program of matching Federal funds. If they have a civil defense program, local officials are usually tempted to starve it out and parcel local funds out to more obviously "immediate" needs. Many local areas have on paper some obscure organizational setup which has become an adjunct of the police and fire departments and is supposed to spring into action in case of fire or flood, earthquake or other natural disaster.

Through all the confusion, there are now three inter-related facts that stand out and that the American people ought to consider if they are at all interested in their own destiny.

First, present U. S. policy continues to count only on nuclear deterrents to all-out war. In a statement made in May, 1958, the Federal civil defense director said: "There will be no massive federally financed shelter construction program. . . . Our active military defense may eventually have the capability of effectively preventing an enemy from striking intended targets. Highest priority is to be given to the development of this capability." This policy puts the civilian population squarely on the spot in case of all-out nuclear attack which U. S. military strength might fail to deter. Literally no provisions have been made for their protection in this case. This may have helped generate the all-or-nothing fatalism of the civil population in matters of nonmilitary or passive defense. In general, Americans have not been given a look at, let alone a choice of, alternatives that do exist between the placid assumption that war is too horrible to happen, and the fear that if it just *should* happen everybody will be wiped out.

Second, an adequate system of civil defense protection for civilian populations is a deterrent to enemy attack. It may not be as great a deterrent as the Strategic Air Command, but the fact remains that knowledge by an enemy that a large part of the population will remain to continue its defense and to rebuild its industry and economy has a vital bearing on the enemy's willingness to risk war. A recent *Study of Non-military Defense* by the RAND Corporation pointed out that civil defense, even on a modest scale, would not only strengthen the U. S. bargaining position with the Soviet Union, but would discourage provocative behavior on the part of the Russians.

Third, civil defense would *limit* the catastrophe of an all-out nuclear war. The RAND study showed that throughout the 1960's an effective combination of military and nonmilitary defense could give half the population a good chance of survival in a thermonuclear war, another quarter of the population a fair chance of survival and the last quarter a small chance of survival. This would be an unimaginably terrible catastrophe. Nevertheless, it is not comparable to the popular idea that a thermonuclear war would wipe out all life.



Herman Kahn, one of the authors of this report, has declared that "some very cheap measures might save from 20 to 50 million lives." The report points out that very little research has been done in the realm of nonmilitary defense and of effective combinations of military and nonmilitary defense, in contrast with that which has gone into military defense. Projecting into the 1970's, the long-range study argues that a decision to go ahead with or to abandon a multi-billion dollar shelter program should not be made until after the research has been carried out.

WANTED: A MILLION SHELTERS

Ellis A. Johnson, director of the Operations Research Office of John Hopkins University, who has made civil defense studies for the armed forces and who was chairman of the Montgomery County group suggesting abandonment of evacuation plans in favor of fallout shelters, urges that the Government start a \$12-billion program of fallout shelter construction immediately. Evacuation, says Johnson, made some sense in 1952 when there was a possibility of a six-hour warning time, but this warning time was cut to two or three hours by 1957, and will range from zero to 15 minutes in 1962 when ICBM's become fully operational. Actually, says Johnson, 48 hours warning would be needed to evacuate a city's population. Otherwise an evacuating population would be killed either in the blast and fire of the explosions or in the radioactivity which would engulf them within the first few hours.

In the country's large urban-suburban areas, where one city literally flows into another city, it is not difficult to envision the fleeing population of Washington running head-on into the fleeing population of Baltimore, or the fleeing population of Cleveland running head-on into the fleeing populations of Akron and Youngstown. And whither the vast masses of Los Angeles and New York City? There are about 17 great urban clusters in the U. S. into which a third of the population is crowded. The distances these areas encompass and the lack of roads make evacuation programs here look unrealistic in the extreme.

To evacuate the population without sufficient warning time and without providing fallout shelters in the

reception areas, says Johnson, would merely "redistribute the corpses." The Montgomery County report, which drew praise from Federal officials and condemnation from State officials, recommended that citizens build their own fallout shelters adjacent to their homes for a cost of \$100 to \$200. These shelters can increase survival chances to 80 per cent. The report stated:

The changes in threat, warning and civil defense plans have led to a state of uncertainty in the public mind. Uncertainty breeds inactivity. . . . The time of rapid technological changes in military capabilities affecting civil defense has passed and . . . the situation has become relatively stabilized. . . . There now exists a firm basis of civil defense planning. . . .

Russia seems to be taking civil defense more seriously. Every person in Russia reportedly is required to take 22 hours of civil defense instruction in 1958-1959. Forty million people are said to be trained in civil defense work, and the civil defense organization is considered a branch of the armed forces. An hour-long training film that is being exhibited all over Russia for civil defense purposes shows great crowds of people streaming into underground shelters. In Moscow shelters parallel the subway lines. Czechoslovakia is reported ready to build vast shelters for its civil population and to move some of its industry underground. Even Sweden has already built expensive underground

blast shelters for more than 20 per cent of its population. West Germany, too, has an active program of shelter construction.

From 1951 to 1958 Congress appropriated only \$446 million to the Federal Civil Defense Administration. Nearly half of these funds have gone into emergency supplies and equipment, e.g., Civil Defense has stored up 307,000 litters and 1,500,000 paper blankets. At the end of 1957, medical supplies and equipment on hand were sufficient to care for 4,250,000 casualties for the first three weeks after an attack. In 1958 Civil Defense requested \$75 million from Congress for emergency supplies and equipment, but received \$3.3 million. Every appropriation request, however mild and hopelessly inadequate, is slashed by Congress. Congress is also reluctant to spend money for recommended fallout shelters in new Federal buildings being constructed in and around Washington. Does Congress, too, feel that war is too horrible to happen and, if it just *should* happen, everybody will be killed anyhow?

Whatever the problems in psychology, perhaps the most telling comment on the whole situation emerged during the false air-raid alarm that sent Washingtonians into confusion over whether they should run, hide or just ignore the whole situation. While workers at some Federal agencies took shelter, U. S. Treasury workers stayed at their desks. Said one official: "We have to guard the money."

Pravda and Our Racial Problem

C. J. McNaspy

Recently I had to face an embarrassing social situation. A friend and former professor of mine from Boston visited me and I knew of no restaurant in New Orleans to which I could invite him. His Ph.D.'s from Harvard and M.I.T. made no difference; what did matter was that he was a Negro. Though white, long past twenty-one, and with nine generations of southern blood behind me, I was not free in my own city.

This incident was, of course, so personal and typical that I hesitate to mention it. But something similar also came up a while ago. Our university played host to some 300 distinguished members of the American Physical Society. There arose the problem of the banquet. Since several Negro scientists were registered for the conference, we could use none of the city's celebrated restaurants. Again it was a trivial event, the sort of thing we are accustomed to in the South. However, it is just the type of "trivia" that may be bloated into

international notoriety. The world's most powerful newspaper, *Pravda*, could well take it up tomorrow and use it against us in every country behind the Curtain.

As I mentioned in a previous article (AM. 11/8/58), *Pravda* is no ordinary newspaper. It is the official organ of the Communist party and what appears on its pages is dogma, at least for the day. Taken up and repeated in the Communist press everywhere, its line becomes compulsory reading for untold millions. Even worse, it is read by millions who are neutral or uncommitted.

Anyone who has lived in Europe or Latin America knows that among the first questions (or taunts, depending on the mood) thrown up to the patriotic American is the scandal of racism. "How is it that in the United States millions of citizens are systematically abused simply because of color?"

It is the same old story. Communists are always probing for some sore spot, and they have not been slow to exploit this one. For the last month or so *Pravda's* main attention has been given to unemployment in our country, but race and racial tensions are a perennial favorite. For decades the party has made a

FR. MCNASPY, dean of the School of Music at Loyola University, New Orleans, has been following *Pravda* daily for several years.

concerted effort to win over the American Negro. It is a tribute to the vigorous action of many Negro leaders, and possibly to the Negro's innate common sense and loyalty, that an astonishingly small number have been taken in. The one exception that everyone knows about is Paul Robeson, and his real influence has been negligible, however much *Pravda* may gloat over his every statement.

PRAVDA AND RACISM

Day after day *Pravda* makes passing allusions to America's "savage racial terrorism," "cruel exploitation of the Negro," "persecution of racial minorities," and the like. Occasionally a full article will be given over to the subject. In a March 10 editorial *Pravda* challenged "the eulogistic troubadours of American democracy to attempt to explain, for example, why at the time of the last Presidential elections no less than 15 million Americans were deprived of their electoral rights." In contrast it was pointed out that more than 98 per cent of all Soviet citizens exercised the suffrage. (This was said with a perfectly straight face.)

The editorial goes on to give chapter and verse. "Why in a State like Florida, where Negroes constitute 20 per cent of the adult population, do only 8 per cent of the registered voters belong to the Negro race?" In contrast, "the Soviet Socialist democracy is democracy for the people, for all the workers." Those who read only *Pravda* and *Pravda*-slanted papers may very easily be swayed by this type of argument.

Pravda is very careful in its documentation. The smaller the incident, the more detailed and persuasive the treatment. When Barbara Smith was taken out of her operatic role at the University of Texas, two days later the entire Communist world was made indignant: "Though Miss Smith possesses a beautiful voice (dramatic soprano) and had been assigned the leading role in the opera, the racists not only deprived her of the role, but made her need protection from open persecution."

More sensational and useful for propaganda purposes was the case of a young Negro named Robertson. "He was recently beaten with great brutality," *Pravda* reported, "by a gang of white hoodlums, precisely because he was a Negro." And a well-known case was used to the full: "Clergyman King, from the city of Montgomery, State of Alabama, was subjected to attacks by racist bandits because he was leading the struggle for civil rights in the South of the United States."

Two special correspondents of *Pravda*, Orechov and Strelnikov, reported on May 19, 1957 that "in a recent visit to certain southern cities in the U.S.A., we personally observed incidents of ridicule against the human and civil dignity of Negroes. We saw in parks and squares of cities drinking fountains inscribed: 'For Whites.' In railway stations we saw waiting rooms and restaurants marked: 'For Whites Only.' We saw on buses of the city of Biloxi pregnant Negro women standing throughout their whole journey, because they did not dare sit in empty seats reserved for whites."

The fact that great progress is being made to correct these shocking abuses is, of course, never suggested.

A favorite stress is on political freedom. *Pravda* reported that Pastor Ridgeway, from the State of Mississippi, recently appeared before a Senate committee on the question of constitutional rights and stated that in the city of Hattiesburg, out of 13,000 Negroes, only 25 received permission to take part in voting. The message is then emphatically spelled out for all Asians and Africans: "And this is what happens in a country whose leading statesmen proclaim that the United States of America is the leader of 'the free world and democracy'."

Last October 28 *Pravda* featured a story on "The March of Youth on Washington." Some 10,000 young boys and girls from New York, Chicago, Detroit, Philadelphia and other cities, youngsters of the black, white, and yellow races, drove to Washington to protest inequalities of racial treatment. "Even the reactionary press was compelled to take exception to the scandalous lot of immigrants from Latin America," said the *Pravda* correspondent, Strelnikov. He then goes on to score pogroms against the Jews, bombings in Chicago, the arrest of 20 Negroes in Birmingham for sitting on bus seats reserved for whites, the "fascist organization of the Ku Klux Klan," and other American crimes against humanity.

THE INTEGRATION ISSUE

Pravda did not neglect this school year's integration disputes. "In the States of Alabama, Florida, Georgia, Louisiana, Mississippi, Virginia and South Carolina, there is not one Negro in schools for whites, and only 23 in Tennessee and 11 in North Carolina." An article was dedicated to the antics of Governor Faubus and the Little Rock situation generally. It was suggested, too, that the White House has been deaf and dumb.

Granted that misrepresentation and selective quotation are to be expected in a Communist propaganda sheet, the tragedy remains that any delay in solving our most urgent social problem is no longer merely lamentable. Our country enjoys a unique prestige in modern times, and has a corresponding responsibility. If we make a public mockery of any human rights, we undermine democracy. At another period of history the race problem could perhaps be considered local and domestic. Every community, like every family, has its own skeletons in the closet. But today's international temper makes the question critical and conceivably a matter of survival. If we lose the non-white world, can we go on at all?

My purpose has been simply to show, by quotation, that our racial situation is actually being used as a very powerful weapon against us. I realize that if any "white supremacy" racist reads this article he may very easily cite it as proof that "the whole integration business is Communist-inspired." One cannot be too concerned about being called names. What does matter today is that we show the uncommitted world, by deeds more than by speech, that in a democracy all men, regardless of race, can live in enjoyment of full human dignity.

A Spring Basket for Children

Ethna Sheehan

EVERY SO OFTEN an exasperated father buttonholes me and grumbles: "What crazy books they write for children these days. Last night I spent an hour reading a picture book over and over again—about a kid and her first umbrella." A mother complains: "What does my child see in that silly story about a first-grader who yearns for a lunchbox? I could write a better story myself." I have to swallow the obvious retort: "Just let me see you try."

It isn't the theme that matters, but the creative artistry the writer brings to it. Again and again, as the seasons roll around, I am amazed at the delightful little stories that burst into life from a tiny spark. How many of us would think of working up a picture book on the concept of grandfather-grandson relationships? In *Grandfather and I*, by Helen E. Buckley (Lothrop, \$2.75), a little boy describes what it is like for the two friends to walk together through the street and across the park, taking time to examine things at leisure. It is all so different from the strain of rushing at the heels of a big brother or pulling on the hand of a busy mother. Paul Galdone's multicolored illustrations show a youthful grandparent and an appreciative small boy. For ages 3-5.

In every family there are times when one youngster disappears, a second is dispatched in search of the delinquent, and possibly a third child has to round up both. *Looking for Susie*, by Bernardine Cook (Scott, \$2.50), begins when first Bobby and then Annie are sent outdoors to find sister Susie. Finally Mother herself takes up the search for all three. There's no one in the chicken coop, no one in the playhouse, no one in the orchard. What about the barn loft? Up the ladder she climbs, and finds—? Judith Shahn's pictures help the 3-5 year-olds guess the secret.

Tommy was an enterprising young fellow who arranged to care for the house plants of vacationing neighbors. He did such a good job that the whole house began to look like a forest. "This can't go on!" roared his father. Tommy was equal to the situation, and when all was settled happily, his father capitulated with the astonishing remark: "You know, I miss those plants." Margaret Bloy Graham's illustrations give graphic testimony to a problem of growing intensity. *The Plant Sitter*, by Gene Zion (Harper, \$2.50), is for ages 4-7.

MISS SHEEHAN, coordinator of Children's Services at the Queensborough Public Library, New York, rounds up children's books for us once again.

Lewis was the smallest fellow on the baseball lot and didn't get many chances to play. Even to himself he scarcely admitted his fear of the smack of the ball into his flimsy mitt when he was outfielder. If only he could buy that splendid mitt in the sporting goods window. The chances of earning \$12 before the season ended seemed hopeless. But hard work, ingenuity and a stroke of real luck brought him his heart's desire—and the self-confidence he needed. *The Magic Mitt*, by Helen Kay (Hastings House, \$2.75), did indeed solve Lewis' problem. C. L. Hartman's illustrations show a wistful, purposeful hero. For boys 8-10.

OTHER LANDS AND FAIRYLAND

Peter was bored with Germany. He didn't know a soul, the food was weird and he couldn't understand the language. Then he met Franz and things became better, at least until Peter tried to train Franz's dog and Franz insisted that Willi was a German dog and should be taught in German. Now Peter *had* to learn the language, and from that time forward the year of exile simply rushed by. Although *Rainbow on the Rhine*, by Helen T. Hilles, illustrated by Kurt Werth (Lippincott, \$2.75), is a bit prissy in spots, it pinpoints a situation that is becoming more and more familiar to young Americans. For ages 7-9.

The people of Jingle were outraged when handsome Prince Fustian jeeringly refused the hand of Princess Felicity. Before now, no one had given a thought to Felicity's comic nose. Her gaiety and friendliness were the things that mattered. The poor princess was utterly crushed, for she had not known that she was ugly. Her father the king was boiling with rage and threatened fearsome things if Fustian ever set foot again in his kingdom. Fustian did come back—on his back—after an undignified encounter with some birds (for even the wild creatures had vowed vengeance) and it was only gentle Felicity who forgave him. What happened to conceited Fustian is the climax of *The Long-Nosed Princess*, by Priscilla Hallowell, illustrated by Rita Fava (Viking, \$2). Fun and surprises for girls 8-11.

That story of the prince and princess takes us to the borders of fairyland. A *Ring of Tales*, by Kathleen Lines, illustrated by Harold Jones (Watts, \$2.95), takes us all the way inside. Folk tales from the British Isles, Russia, Germany and Scandinavia are interspersed with modern imaginative tales by Andersen, Kipling, Eleanor Farjeon and De la Mare, with verses placed here and there for variety. A delightfully satisfying book for ages 8 or 9 and up. *Seven Tales* by H. C. Andersen,

translated by Eva Le Gallienne (Harper, \$3.95), is memorable on more than one count. Miss Le Gallienne's translation is vivacious and felicitous—except for one or two jarring phrases. Maurice Sendak's richly colored full-page illustrations are stories in themselves and his numerous black and white drawings are charming vignettes. His medieval settings add a unique note to Andersen. The whole format of the book is top-flight. For ages 8-11.

If you were vacationing on the South Carolina shore near Crossbone Hill, what would you look for? Of course David and Kathy started searching for pirate treasure, spurred on by a clue found on a torn piece of paper. Things began to get hot when they saw unexplainable lights and when they were warned off the swamp by an old gentleman and by a swarthy man with a single earring. Escapes and rescues, bird watching, family atmosphere and good conversation fill in *The Secret of Crossbone Hill*, by Wilson Gage (World, \$2.95). Too bad Sunday is mentioned specifically at one point and no one suggests church attendance. For boys and girls 9-11.

Bim Buley was an earnest, likable youngster with one idea in mind—to spend a night camping alone on Baldhead Mountain. A modest ambition, one would think, especially since he had his parents' blessing together with some painfully acquired equipment. Nevertheless, Bim is thwarted all the way. Various people are uncommonly interested in his movements, and the oddest strangers keep popping up all around. Rattlesnakes haven't been seen in this Catskill resort area for many years, but Bim kills one right on Baldhead. *The Baldhead Mountain Expedition*, by Alf Evers (Macmillan, \$3), is a refreshing outdoor yarn in which the boy's viewpoint is never lost sight of. The bland villain may be somewhat unbelievable and the denouement a bit blurry, but it's fun to read. For boys 10-12.

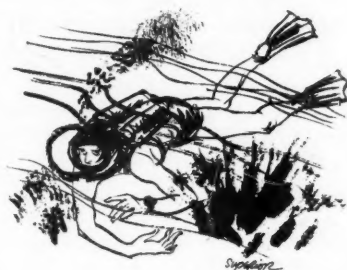
ADVENTURES AND PROBLEMS

Twelve-year-old Minta desperately wants things to remain as they are. The thought of having to leave her Maine village to go to school in town next fall depresses her, and the discovery that there is to be a new baby to share her parents' love arouses her jealousy. Yet, as summer progresses, there are many times when Minta completely forgets her troubles, what with the secret cave, lobstering, rescuing young Edson and solving a mystery. Incident rather than sustained plot is important in *One to Make Ready*, by Elspeth Bragdon (Viking, \$2.75). The characterization of Minta, and her relationship with her parents and her elderly aunt are particularly well done. The problems treated are pertinent for girls 10-12.

Talking about problems, I am continually heartened by the courage and enterprise with which our writers handle difficulties young people face in this cruel modern era. *The Silver Sword*, by Ian Serraillier (Criterion, \$3.50), is a case in point. When World War II tears the family apart, the young Balickis are left to fend for themselves in the Warsaw underground. A hint that the father may be alive starts the family on a trek across

Germany, to reunion with their parents in Switzerland after grueling hardships. There is no attempt to gloss over the terrible things that can happen to children caught up in the coils of adult viciousness and stupidity, and yet the story demonstrates again and again that individuals on opposite sides can be generous and loving toward their enemies. This is a book to ponder over. I wish the religious element had been stressed. Surely the author might have brought out the work done for refugees by the Church. For boys and girls 10-16.

War-orphan Christophe Wegener slips through the Iron Curtain to West Germany and is sent to America to join Larry Sherman, the American who helped keep him alive when he was a sickly baby. The Sherman ménage is anything but placid. Larry's French wife dislikes America, and her discontent is



augmented by her

problems with the Sicilian girl and the Korean boy the couple adopted before the birth of their own son. *The Long Way Home*, by Margot Benary-Israel (Harcourt, Brace, \$3), is a Noah's Ark of a book, with a little or everything, and everything beautifully organized. It is mature, detailed, provocative. Chris looks backward with mixed feelings toward life in Thuringia while savoring to the full his new family life. Our hero is a tiny bit smug at times, and to my mind all the foreigners in the story take America's generosity too much for granted. For boys and girls 12-14.

Jennifer Martin's problem was an all too common one: her mother was an alcoholic. Following the tragic death of little Molly, Mrs. Martin had found an antidote in liquor. Now that Mr. Martin had been transferred to a town in the Far West, his wife seemed to have returned to normal, but Jenny lived in constant terror that her high school friends would discover the family secret. The theme of *Jennifer*, by Zoa Sherburne (Morrow, \$2.95), is well handled. The story begins when Mrs. Martin is presumably cured, so there are no lurid details. For girls 11-14.

At 16, Gail Meredith is far from capable of coping with pioneer conditions. Left destitute in the East, she has come to an Idaho mining town to join her aunt. Further trouble is waiting for her. The aunt has died, and Gail is forced to work in a boarding house for her keep. Later she gets a job teaching in a primitive private school. A great fire gives Gail a chance to prove that she is no longer a prissy Eastern girl. By this time, too, she has become mature enough to choose the more worthy of her two suitors. *Miss Gail*, by Helen Markley Miller (Doubleday, \$2.75), gives a vivid picture of the problems of ordinary decent townsfolk in a gold-mining outpost. There is a sympathetic sidelight on the building of the Catholic church in Idaho City. Teen-age girls.

Voices from the Past, by Azriel Eisenberg (Abelard. \$2.75), will interest boys and girls whose hobby is archeology. This book for ages 10-14 describes some discoveries made in Bible lands between the years 1823 and 1947, which provide footnotes to daily life among ancient peoples, and illumine and verify Old Testament events. *Wonders Under a Microscope*, by Margaret Cosgrove (Dodd, Mead. \$2.95), gives advice and suggestions on another rewarding hobby. There are pointers on caring for the instrument, and many hints on types of specimens to examine. For ages 8-11.

Sheed & Ward's Patron Saint books are represented by *Margaret*, by Sister M. Juliana, and *Richard*, by M. K. Richardson (each \$2). The first is the story of the saintly queen of Scotland whose influence brought many changes for the better into her rugged adopted

country. The second book tells of Richard of Chichester's early life as a poverty-stricken university student and his later years of struggle against a stiff-necked monarch. Richard never forgot to keep God's love before him and that is why he is honored as one of England's Saints Richard. Both these books for ages 8-11.

Charles Carroll and the American Revolution, by Milton Lomask (Kenedy. \$2.50), is a much needed biography. This eminent American was at first prevented from taking an active part in politics, because of anti-Catholic laws in the colonies. When later events forced a relaxation in these laws, he played an important part in the launching of the new government. The only Catholic signer of the Declaration of Independence emerges as a real personality in this readable book for ages 9-11.

BOOKS

Off-Centered View of Catholicism

THE SYMPATHETIC ALIEN:

James Joyce and Catholicism

By J. Mitchell Morse. New York U. 169p. \$4

Six of the eight chapters in this book have previously appeared as learned articles in the most distinguished American scholarly journals of literary opinion. Many Catholic readers of these articles have for some time sensed Mr. Morse's seeming inability to understand Catholicism, and certainly this extended discussion of James Joyce's attitudes toward Catholicism is, for all Morse's expertise in Joyce-craft, largely off-center.

I have a sincere admiration for Mr. Morse's learning on points that do not involve Catholicism, many shared convictions about the central importance of Joyce in illustrating the artistic dilemmas of our age, and finally, a genuine gratitude for personal kindnesses. I wish, therefore, that it were possible without hint of misplaced patronizing to endorse this book in spite of all the author's naive and grossly incredulous reliance on the commonest of anti-Catholic intellectual preconceptions.

The concentrated critical effort today, especially here in America, to "place" Joyce is a complex one, and open to valid contributions by readers with the most disparate of intellectual resources. On the crucial question of Joyce's Catholicism, one needs, however, a

more intimate and exact knowledge and a far higher level of detachment than this old-new study provides. The religious positions here described as Catholic are for the most part caricatures; the literary interpretations of Joyce's text are, consequently, misreadings, often of the most misleading sort.

On the first two pages of this book (3-4), Joyce is introduced as the heir of a centuries-old "heretical tradition," dramatized by those "who have stood for the individual as against the authorities." It is stated that Joyce would not be "bullied" by the "institutional coercion of the individual mind," "the denial of individual merit, the coercive direction of individual judgment, the intellectual politics" of the Church. This unqualified endorsement of Stephen Dedalus' *non serviam* in *A Portrait of the Artist as a Young Man* finds, it is true, abundant documentation in many of the as yet unedited and unpublished Cornell University Library personal papers of the youthful Joyce—papers which Mr. Morse seems not to know, for he nowhere appeals to them.

Such an endorsement is, however, from a theological point of view highly uncritical; it by-passes altogether the free and, therefore, meritorious quality of the act of faith, and it contradicts the experience of countless generations of Catholic individualists, many of them artists, non-apostates, whose inviolability of person seemed to them best as-

sured within the shared communion of the Church.

In his chapter on St. Augustine, Mr. Morse defines holiness as "in fact nothing but the stubborn will that will not be violated. In this sense Satan is holy" (p. 23)—and so, presumably, we are to conclude, was Joyce. In a later chapter which takes off from the biblical story of Cain and Abel, we are told that "the original sin was intellectual curiosity," that is, Adam's search for "moral insight"; Adam's "wisdom is the devil's wisdom. The first individualist was the Light-Bearer. . . . Joyce is for the Enemy, who is after all our only real friend" (p. 50).

Except for the silent correction of two grievously injurious mistranslations from the Jesuit Constitutions, Mr. Morse's controversial PMLA article "The Disobedient Artist: Joyce and Loyola" (LXXII [December, 1957]) is again reprinted with all its hoary contentions that the Jesuits idealize and exploit "the most insidious form of intellectual obedience" (p. 73), the consequences of their alleged "moral passivity," "disavowal of personal responsibility," "abdication of the mind" (p. 70). The irrelevantly documented account of St. Anselm's Trinitarian theology is reprinted unaltered from its PMLA form:

In Saint Anselm's *Cur Deus Homo*, God is an irascible Norman baron and the human race a pack of filthy insubordinate Saxon churls. . . . In fact, the only way the Church could keep man's soul from complete damnation was to split God into three parts, the first to damn, the second to save, and the third to reconcile the other two" (p. 77).

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Joyce's text furnishes Mr. Morse with many significant quotations to back up most of these contentions, but most of the quotations from this artist in his maturity are much more clearly qualified by irony than this study even hints.

Furthermore, the numberless texts from *Finnegans Wake* are far more hilariously comic in their outrageous tone of buffoonery than Mr. Morse's solemn citation of them indicates.

The Catholic reader might be forgiven his occasional sense of frustration that such distorted images of Catholicism as Mr. Morse with evident innocence depicts are sponsored by our most learned journals of literary scholarship and by our university presses as objective reports on the Catholic fact.

Secular scholarship, it would seem, has its own absolutisms and dogmatisms today which do not make it easy for the Catholic scholar to correct such distorted images of his faith in the same forums where these distortions originate. He is only too likely to be told that his own vision and purposes are "apologetical," "polemical" and "dogmatic"—or, as this reviewer has recently been advised: "If the Jesuits want to take a line on Joyce, which of course they have a special right to do, I think they should frankly use one of their own publications."

Patience, that "natural heart's ivy," as Hopkins calls it, is a hard thing to come by, but in the present status of learned literary publication it is no mean virtue; it is the one virtue which the incipient Catholic intellectual, more than anyone else, might be well advised most highly to cultivate and prize.

WILLIAM T. NOON

War Was Heaven

GENERAL SHERMAN'S SON: The Life of Thomas Ewing Sherman, S.J.

By Rev. Joseph T. Durkin, Farrar, Straus & Cudahy. 276p. \$4.50

Moving in both pace and effect, this biography opens with nine-year-old Tommy Sherman sharing in the hero's welcome accorded to his father in Washington and closes almost seven decades later as the old Jesuit renews his vows with practically his last breath. In between there are the years of college education at Georgetown, apparent preparation for law at Yale and Washington University in St. Louis, the unexpected decision to enter the Society of Jesus, training in England and in Maryland's Woodstock College, a period of teaching at St. Louis University, and then a fast moving ministry of sermons

and lectures covering practically the whole United States.

Special highlights are his antisocialism campaign, chaplaincy in the Spanish-American War and pioneering work with pamphlets in the Catholic Truth Society of Chicago. The drawn-out, sad end is a mixture of mental breakdown, self-severance from the Society, seclusion in Santa Barbara and death in a New Orleans sanatorium.

Fr. Sherman's life is a documented one but it is not slowed down by the sources. It is an interesting window, however small, on the life of America and of the Church in the United States in the late 19th and early 20th centuries. Tom Sherman, in fact, may not be important enough for a biography but he certainly is interesting enough. Some may find his literally mad escapades not too edifying. In the long view, however, his life, which combined highly individual achievement with the saddest of sicknesses, can hardly even be considered tragic—a point made by Fr. LaFarge in his introduction.

The author, a Jesuit professor of U.S. history at Georgetown, is to be commended for not overly psychoanalyzing



his subject but only suggesting causes of the breakdown. However, a consciousness of some unknown impending doom is created by emphasis on incidents recognized as symptomatic only by hindsight. This technique makes for a waiting-out of the madness and hence distracts a bit from focus on the early stages of the life. The idea that there was any partisan pleading in the book flashed into this reviewer's mind only with the underlining of Sherman's anti-socialism crusade as first and unique among Catholics. Sherman's march through the Society of Jesus as it is objectively described gives great honor to the Jesuit superiors' patience, understanding and loyalty to a very difficult member.

This book is another forward step in scholarly, urbane and straightforward American Catholic biography. May it lead other biographers to risk "doing" some of the other interesting and influential characters apart from those who were merely "important" in the story of American Catholicism.

HENRY J. BROWNE

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CIVIL LIBERTY IN SOUTH AFRICA

By Edgar H. Brookes and J. B. Macaulay.
Oxford. 175p. \$3.40

The South African Institute of Race Relations initiated this study and by so doing has shown that moral courage and a sense of human decency are still making themselves heard in that unhappy land.

This is not a polemical book; the authors let the facts speak for themselves. The recital of legislative repression sharpened by bureaucratic tyranny that constitutes the present structure of South African government is made the more significant by the authors' emotional restraint. It is not a pleasant task either to write or read about forms of political degeneracy that caricature Western culture and distort the Christian religion into masks of cruelty and arrogance.

South Africa has not yet established a tyranny that embraces its own white citizens. Nevertheless it has created an apparatus of government based on a national police and a one-party state that occupies itself busily in denying elementary human rights and dignity to two-thirds of the population. How long the favored minority will be able to retain some of the characteristics of a civilized community is guesswork.

One of the great values of this study is that it does not engage itself in theories of racism on one side or the other. It contents itself with showing the consequences of a racist philosophy in political practice. Briefly, these amount to the end of the rule of law and, with the collapse of that historic principle, a regression of European civilization to its barbaric origins.

Afrikaners sometimes deny the right of Americans to question their policies on the grounds that we, too, indulge in race prejudice. An answer may be made that we do not make our living out of the subjection of Negro peoples nor have we sacrificed the freedoms that constitute our civilization to the advancement of white bossism.

THOMAS R. ADAM

THE LOST FIGHT

By H.F.M. Prescott. Dodd, Mead. 310p.
\$3.95

Adam de Morteigne is a 13th-century French landholder, a man with a passion for justice and law, honest, direct, brave and very proud. When his bishop excommunicates him and pronounces his marriage invalid (over what would seem, to present-day eyes, a very minor

and temporal quarrel), Adam luckily gets a chance to ask his well-known cousin, Jacques de Vitry, Bishop of Acre, for advice. This begins the action of *The Lost Fight*, which includes a trip to Cyprus and a stint on the unlucky Sixth Crusade.

This book, now published for the first time in America, was written some years ago. Anyone who read and was spellbound by *The Man on a Donkey* is aware what a realistic and engrossing storyteller Miss Prescott is. Though *The Lost Fight* is shorter and less all-encompassing, it is just as sure and real, has the same lucid and mystic depth beautifully expressed through masterful attention to detail and, best of all, the same grand grappling with the mysteries of life which are behind the actions of her characters.

These characters: Adam, himself; his wife, the red-headed Blanche-llor, who leaves something to be desired as a friend; Macaire the cruel; Sire Guillaume de la Tor, chatty and plump; his quiet wife, Donce; the Hospitaller—all are well drawn. There is a balance and rhythm in the unwinding of the skeins with an effortless interchange between fiction and history which again proclaim that Miss Prescott is one of the blessed few who can assimilate the facts and spirit of an age, yet display her knowledge with restraint and tellingly. Falcons, fiefs, vassalage, Templars, medieval law—all enter in and illumine her story. I am frankly curious to know

Our Reviewers

WILLIAM T. NOON, S.J., author of *Joyce and Aquinas* (Yale U., 1957), is professor of English at Canisius College, Buffalo.

REV. HENRY J. BROWNE, who won his doctorate in history at the Catholic University of America, is on the faculty of New York's Cathedral College.

THOMAS R. ADAM, author of *Modern Colonialism: Institutions and Policies* (Random House, 1955), is a professor in the Department of Political Science at New York University.

RICHARD C. GUSTAFSON is an instructor in the Department of Modern Languages at the University of Florida.

K. C. GRINNELL, a graduate of Manhattanville College of the Sacred Heart, Purchase, N. Y., is now a housewife.

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more, much more, of Emperor Freder-
ick, who appears very briefly but casts
a long shadow; that is another grace of
Miss Prescott's—she is brief, but stirs
your curiosity for more.

Through the active life of a crusader,
through the temporal fights he loses,
he wages the fight for his soul; at the
end we see the new Adam, who has
"gentleness where there had been only
a confident honesty, and charity where
there had been nothing kinder than
justice." He has suffered, but he has
finally found God's love.

This is a splendid story that forces
the reader's mind to grow and think
with it.
K. C. GRINNELL

PROVIDENCE ISLAND

By Jacquetta Hawkes. Random House.
239p. \$3.50

Picture a small group of British intel-
lectuals whose curiosity about an un-
known Pacific island is aroused by the
find of some flint artifacts and you have
the setting of this book. It appears rel-
atively easy and inexpensive to fit out
an expedition to take them to Provi-
dence Island, a volcanic deposit in a
tropical climate. Prof. Pennycuik's
party establishes camp on the beach and
begins exploration. They find a race of
magnificently developed people who,
oddly enough, speak a language which
John Lynd, leader of the archeologists,
discovers to be a relic of the ancient
Basque language of mid-Europe. Com-
munication is thus easily set up and
the party is admitted to share in the
colony's idyllic existence.

All sorts of strange psychic powers
are possessed by the natives, sufficient
even to the routing of an American
force landing by plane in search of pos-
sible testing grounds for atomic re-
search. The English men and women
have fallen in love with the islanders,
individually and collectively, so they
join physical and psychic forces in re-
pelling the Americans to keep their
Garden of Eden culture intact. It all
makes for pleasant adventure reading.

MARGARET SCOTT LIENERT

BRITAIN'S DISCOVERY OF RUSSIA, 1553-1815

By M. S. Anderson. St. Martin's Press.
245p. \$6.75

Russians have always been an enigma
for foreigners. Their profound litera-
ture, their religion, their tongue have
only enhanced the romantic notion of
the "Russian soul." Yet, as Dr. Ander-

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KEY TO ABBREVIATIONS:

LAS	Arts and Sciences	M	Medicine
AE	Adult Education	Mu	Music
C	Commerce	N	Nursing
D	Dentistry	P	Pharmacy
DH	Dental Hygiene	PT	Physical Therapy
Ed	Education	S	Social Work
E	Engineering	Sc	Science
FS	Foreign Service	SF	Sister Formation
G	Graduate School	Sy	Seismology
IR	Industrial Relations	Sp	Speech
J	Journalism	AFROT	Air Force
L	Law	AROTC	Army
MT	Medical Technology	NROTC	Navy

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son's book well demonstrates, the "Russian soul" was not the spiritual offspring of the 19th century. For primitiveness, ignorance and violence, a love for vodka and wife-beating, a predilection for extremes—these were qualities of the Russians which 16th-century travelers marked and passed on to their successors even down to our day. The story of the reputation of the Russian people in Britain is the story of the passing on of a myth.

Whereas in British eyes the Russians have always been the same "bears," their country—Russia or the Soviet Union—has enjoyed the ups and downs of a political reputation. In the reign of Elizabeth I, Russia appeared as a good ally, especially since the cable and cordage which she exported were important to the British navy. And economic interests dominated British opinion of Russia until late in the 18th century. Russia's reputation fluctuated with the vicissitudes of supply and de-



mand, of war and peace. Indeed, important but short-lived changes of opinion resulted from such events as the famous visit of Peter the Great and the so-called "Ochakov crisis" of 1791. But not even the drastic partitioning of Poland shocked the British out of their economic self-interest and into a political awareness.

Russia's political antagonism to the French at the turn of the 18th century did arouse the interest of the British. And by 1812, when Napoleon was defeated at Moscow, Russia was on her way to becoming in British eyes a powerful political force in Europe. For the British, Russia came of age through the Holy Alliance.

Dr. Anderson has indicated the complicated connection between the image of the Russian people held by the British and the facts and fancies of the two countries' economic and political relations. By referring to British and translated works on Russian subjects, by quoting from contemporary literature mentioning Russia, by citing British journalistic efforts of the past, the author gives the impression of a broad coverage of this complex subject. Written in a clear style, documented precisely but not excessively, Dr. Anderson's book tells its story succinctly, accurately and completely.

RICHARD F. GUSTAFSON

THEATRE

GYPSY, a musical diversion tailored for Ethel Merman's mordant humor and sultry voice, has been installed at the Broadway, flying the house flag of David Merrick and Leland Hayward. The story, music and lyrics, respectively, were contributed by Arthur Laurents, Jule Styne and Stephen Sondheim.

As Mr. Laurents modestly tells us, the story was "suggested" by the memoirs of Gypsy Rose Lee, the boss lady of strip teasers. Your reviewer never saw Miss Lee at work, or, for that matter, any other teaser, as his preference in amusement runs in another direction. Consequently, he is unable to say it is safe to take the Laurents version of Gypsy's story at face value. According to Mr. Laurents, Gypsy raised the teaser's art from its reputed indecency to a more ladylike level, and might have made it respectable if the law had not moved too fast for her.

Sandra Church submits an appealing portrayal of the title character; subsidiary roles, too numerous to mention, are performed with admirable efficiency. The production was directed by Jerome Robbins. Jo Mielziner designed the settings—one of his journeyman jobs. Raoul Pene Du Bois originated the costumes, which are often more skimpy than they need be.

Miss Merman, of course, dominates the show, as the producers intended and the audience wants.

BUOYANT BILLIONS, completed by the author at 92, is obviously a product of Bernard Shaw's declining years. The comedy is essentially a repetition of *The Millionairess*, which was a recapitulation of many of the once radical ideas more effectively dramatized when Shaw was in his prime. Shaw in decline, however, is a more challenging dramatist than most contemporary playwrights, and *Buoyant Billions* makes more sense than John Osborne's *Look Back in Anger*.

While Shaw's ideas have become familiar they have not grown stale, and his brittle humor has lost none of its sparkle. Shaw was a loquacious man who talked incessantly for fifty years. Any man who talks so much and so long is bound to say a lot that is controversial or foolish, and Shaw was not infallible. Most of his ideas that were once considered absurd or scandalous,

America • JUNE 13, 1959

however, have since become platitudes. The nonagenarian's humor retains its shine.

Presented by Norman Roland at the Provincetown, the comedy is beautifully performed by actors apparently in love with their work; mentioning individual credits without including the whole cast would be invidious. Tony Stachelczyk and John Lee, respectively, designed the settings and costumes. Philip Burton directed.

The first production of what the playbill describes as a Shaw Festival, *Buoyant Billions* (preceded by *Overruled*, a curtain raiser) is followed by *Getting Married*, one of the earlier comedies. The productions are scheduled to alternate through the summer. Mr. Roland offers his clients a rare opportunity to compare Shaw in his vigorous period with Shaw in decline. The experience is rewarding.

THEOPHILUS LEWIS

MUSIC

The plot of Francis Poulenc's opera, *Dialogues des Carmélites*, is concerned with a group of nuns done to death during the French Revolution. La Scala witnessed the première performance in January, 1957, and since then almost every major opera house has presented the work.

One of the early critics complained that M. Poulenc had very neatly solved the musical problems which a setting of this story would have presented by simply side-stepping them. He had, said the critic, refused to become involved in the drama, and had stood by as a detached spectator.

There is truth in this accusation if it means that Poulenc did not approach the work as Verdi or Puccini, or even Gounod, might have. His colorful score, by turns lyrical, somber and foreboding, almost acts as a background for the unfolding of this intensely moving drama. Since the text in its profound concern with fear and death is dramatically capable of existing on its own—the libretto is adapted from Bernanos—M. Poulenc has to a great extent framed it in recitative and arioso lines. One not in sympathy with the Christian theme of the play might easily find the music monotonous. It seems so impersonal, and one cannot leave the opera house whistling the leading aria.

And yet, this is the opera's real strength. Whether one likes it or not, his attention is focused on the commitment

and sacrifices demanded by religious consecration to God. The pathos is increased by the fact that it is women who are called upon to make these sacrifices. The final scene, with the singing of the "Salve Regina" punctuated by the horrendous thud of the guillotine, is almost unbearable.

The French artists featured in the première recording are of varying competence. Denise Duval and Regine Crespin strike me as the most satisfying vocally; I could have wished tenor Paul Finel had a more pleasing voice. But all in all, the singers present convincing character portrayals, and for that reason the album is heartily recommended (3 Angel LP's).

20th-Century Enigma

No century has been so skeptical of its contribution to the art of music as has the century in which we live. And yet, surveying the compositions of the past sixty years, one cannot help being impressed at the numerous works that have proved their durability, say what the critics will. The Shostakovich *Symphony No. 5*, newly recorded by the National Symphony Orchestra and its dynamic conductor Howard Mitchell, is a striking piece of modern romanticism which will not soon leave the standard repertoire. It may not be as original as was once thought—every Russian seems to have a bit of Tchaikovsky lurking in him—but it is a strong and closely knit creation, appealing and easily approachable (Victor stereo or mono).

Howard Hanson has consistently urged his students to adopt contemporary modes of musical expression, though his own style is reminiscent of an American romanticism. He generally makes his greatest impact by forceful rather than beguiling melodic lines, and by huge masses of sound. Several of his earlier works continue to be programmed from time to time. Two of them, the *Lament for Beowulf* and the "Romantic" *Symphony*, are played and sung by Eastman musical forces under the composer's direction. Excellent performances and first-rate sound (Mercury).

Stravinsky continues to be the catalyst as well as the major enigma of this century. Can history show another musician with mind as restless as his in its search for personal expression? And yet, for all his styles and periods, no composer fits the French aphorism more aptly: "Plus ça change, plus c'est la même chose." The year 1945 saw the completion of two works which are "typical" Stravinsky, albeit completely opposed to each other in form and con-

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tent. The dry humor of the *Ebony Concerto*, a chamber jazz work, contrasts strongly with the arid intellectual excitement of the *Symphony in Three Movements*. It is interesting to recall that in 1945 Stravinsky was also engaged in the composition of his Mass. The concerto, played by Woody Herman's band, and the symphony, performed by the London Symphony Orchestra, are now paired on a new and finely made Everest recording.

FRANCIS J. GUENTNER

THE WORD

Grant us, we beseech Thee, O Lord, that the course of the world may be directed for us, and that the Church may rejoice in peace (Prayer of the Mass for the Fourth Sunday after Pentecost).

There are two closely related ideas in the crisp Mass-prayer of this day, the idea of providence and the idea of peace. The guiding providence we beg

is for the large world. The tranquil peace we seek is for the holy Church.

It is indeed high time that we were all reminded of what seems to have been lost in a cloud (much larger than a man's hand and of a mushroom shape) of nuclear potentiality and nervous palpitation: that the infinite, omnipotent God has not resigned the government of the universe.

Small wonder that men should wonder about this heavy matter. The responsible diplomats are understandably baffled by a new diplomacy that is cynical, shameless and unbelievably impudent. The scientists even more understandably cannot bear to think of what someone might do with that which used to be under the scientists' hats and which is now ranged in neat, handy stockpiles over much of the world. Even the religious people are keyed up; there has been an uncommon spate of yarns about "revelations" to an unusual number of "stigmatics."

The "revelations" are uniformly ominous, not to say bloodcurdling: three-quarters of the human race are slated for swift liquidation, the clergy are reserved for special horrors, the last trump is scheduled for an unidentified but cold

midnight in 1960. All this brisk if forbidding information is securely tucked away, it is said, in the secret files and kindly mind of Pope John XXIII, who nevertheless and somehow seems to be bearing up remarkably well.

Holy Mother Church remains calm. Her feasts and fasts proceed in due order, her sacred liturgy is celebrated as usual, and on the appointed day—today—she prays with serene confidence: *Grant us, we beseech Thee, O Lord, that the course of the world may be directed for us.*

Mother Church lodges her petition in the right place, of course. Almighty God is not menaced by the physical laws He has Himself ordained. He is not checkmated by the most shifty, most impudent manmade diplomacy. He is neither flirting with disengagement nor enticed by flexibility. He is the divine Majesty, the King of glory, the flaming, blaze-white Lord of all, before whom bright angels bow low. The simple words of the Negro spiritual remain true: "He holds the whole world in His hand."

Let the sons and daughters of Holy Mother Church emulate, in a palpitating time, the quiet calm and abiding trust of their wise Mother.

As for the rest, the Church simply begs God to grant her peace. The Church transcends the world, but does not live her life apart from the world. She is very much in the world; she firmly exists in time and place. Her peace, therefore, is inevitably tied up with the peace of the world. Not everything that disturbs the world disturbs the Church. But, on the other hand, atomic destruction, unlike the avenging angel in Pharaoh's Egypt, will be crushingly impartial and strikingly desegregational; it will be perversely, appallingly democratic. Therefore, the Church's plea for peace is not altogether partisan. If she begs for peace from the world, she also prays for peace together with the world.

Perhaps some may wonder a little about all the prayers that have been offered, in living memory, for world peace. Have they been in any way answered? Well, let every mature man look back, for a minute, over the frightful and swarming perils of the last dozen years. Then let him marvel that the most likely thing of all never happened—the most inviting, most awful button has not been pressed. For this miracle, as for any miracle, we must thank almighty God. In addition, He is quite ready for that future which He alone knows and which He alone will determine. VINCENT P. MCCORRY, S.J.

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